

4151.66.25
4

A *X Jesus Christ*

PATTERN of CHRISTIAN E D U C A T I O N,

Agreeable to the Precepts and Practice of our
Blessed LORD and Saviour JESUS CHRIST,

Illustrated under the Characters of

PATERNUS and EUSEBIA,

Extracted from a late Author.

*Therefore shall ye lay up these my Words in your Heart
and in your Soul.*

*And ye shall teach them your Children, speaking of them
when thou sittest in thine House, when thou walkest by the
Way, when thou liest down, and when thou risest up.*

Deuteron. xi, 18, 19,

D U B L I N:

Printed by ROBERT JACKSON, No. 20,
in MEATH-STREET.

M.DCC.LXXXIII.

ALL that the greatest saints and dying men, when the fullest of light and divine knowledge, have said of the necessity of piety, of the excellency of virtue, of our duty to God, of the vanity of all worldly enjoyments; and all the maxims of the wisest of Philosophers when in their highest state of wisdom, should constitute the daily lessons of youthful minds. The youth that attended *Socrates*, *Plato* and *Epictetus* were thus educated. Their every day's instructions were so many lectures upon the nature of man, his true end, and the right use of his faculties. Now as christianity has, as it were, new created the moral and religious world and set every thing that is reasonable, wise, holy and desirable, in its true point of light, so it might well be expected, that the education of youth should be as much bettered and amended, by christianity, as the faith and doctrines of religion are. But, alas! our modern education is not of this kind, whatever way of life we intend the youth for, we apply to the fire and vanity of their minds and exhort them to every thing from corrupt motives. We generally stir them to action from principles of covetousness or a desire of distinction, that they may accumulate wealth, excel others and shine in the eyes of the world. We repeat and inculcate these motives upon them, 'till they think it a part of their duty to make gain and worldly distinctions the chief objects of their desire. That this is generally the nature of the best education of our sons is too

plain to need any proof. And it is also much to be lamented that our daughters, whose right education is of the utmost importance to human life, should not only be brought up in pride, but in the silliest and most contemptible part of it; such as a fondness for their persons, a desire of beauty, and a love of dress; and indeed the whole world seems to conspire to make them think of little else. And after all this we complain of the pernicious effects, that pride and covetousness have in the world. We wonder to see grown persons acted and governed by these pernicious principles, not considering that they were all the time of their youth called upon to form all their actions and industry upon the same principles. An education under *Plato* and *Socrates* had no other end, but to teach youth to think, judge, act and follow such rules of life as *Plato* and *Socrates* used, and is it not our indispensable duty to use our best endeavours that the end of a christian education may be to teach our youth, how to think, and judge, and act and live strictly agreeable to the precepts and practice of our blessed Lord and Saviour **JESUS CHRIST.**

A PATTERN

A
P A T T E R N
O F
CHRISTIAN EDUCATION.

PATERNUS lived about *two hundred* years ago; he had but one son, whom he educated himself in his own house. As they were sitting together in the *garden*, when the child was *ten years* old, *Paternus* thus began to him,

The little time that you have been in the world, my child, you have spent wholly with me; and my love and tenderness to you, has made you look upon me as your only friend and benefactor, and the cause of all the comfort and pleasure that you enjoy: your heart, I know, would be ready to break with grief, if you thought this was the last day that I should live with you.

But, my child, tho' you have hold of my hand, you are now in the hands, and under the tender care of a much greater Father and Friend than I am, whose love to you is far greater than mine, and from whom you receive such blessings as no mortal can give.

That God whom you have seen me daily worship; whom I daily call upon to bless both you and me,

me, and all mankind; whose wondrous acts are recorded in those Scriptures which you constantly read. That God who created the heavens and the earth; who brought a flood upon the old world; who saved *Noah* in the ark; who was the God of *Abraham*, *Isaac*, and *Jacob*, whom *Job* blessed and praised in the greatest afflictions; who delivered the *Israelites* out of the hands of the *Egyptians*; who was the Protector of the righteous *Joseph*, *Moses*, *Joshua*, and holy *Daniel*; who sent so many prophets into the world; who sent his Son Jesus Christ to redeem mankind: This God, who has done all these great things, who has created so many millions of men, who lived and died before you were born, with whom the spirits of good men that are departed this Life, now live, whom infinite numbers of Angels now worship in Heaven; this great God who is the Creator of worlds, of angels, and men, is your loving Father and Friend, your good Creator and Nourisher, from whom, and not from me, you received your Being ten years ago, at the time that I planted that little tender *Elm*, which you there see.

I myself am not half the age of this *shady Oak*, under which we sit; many of our fathers have sat under its boughs, we have all of us called it ours in our turn, tho' it stands, and drops its *masters*, as it drops its *leaves*.

You see, my son, this wide and large *Firmament* over our heads, where the *Sun* and *Moon* and all the *Stars* appear in their turns. If you were to be carried up to any of these bodies at this vast distance from us, you would still discover others as much above you, as the *Stars* that you see here are above the *Earth*. Were you to go up or down, *East* or *West*, *North* or *South*, you would find the same height without any *top*, and the same depth without any *bottom*.

And

And yet, my child, so great is God, that all these bodies added together are but as a *grain* of sand in his sight. And yet you are as much the care of this great God and Father of all *worlds*, and all *spirits*, as if he had no son but you, or there were no creature for him to love and protect but you alone. He numbers the *hairs* of your head, watches over you sleeping and waking, and has preserved you from a thousand dangers, which neither you nor I know any thing of.

How poor my power is, and how little I am able to do for you, you have often seen. Your late *sickness* has shewn you how little I could do for you in that state; and the frequent pains of your head are plain proofs, that I have no power to remove them.

I can bring you *food* and *medicines*, but have no power to turn them into your relief and nourishment; it is God alone that can do this for you.

Therefore, my child, fear, and worship, and love God. Your eyes indeed cannot yet see him, but every thing you see, are so many marks of his power and presence, and he is nearer to you, than any thing that you can see.

Take him for your *Lord*, and *Father*, and *Friend*, look up unto him as the fountain and cause of all the good that you have received through my hands, and reverence me only as the *bearer* and *minister* of God's good things unto you. And he that blessed my father before I was born, will bless you when I am dead.

Your youth and little mind is only yet acquainted with my family, and therefore you think there is no happiness out of it.

But, my child, you belong to a greater Family than mine, you are a younger member of the Family of this Almighty Father of all nations, who has created infinite orders of angels, and numberless generations

generations of men, to be fellow-members of one and the same society in Heaven.

You do well to reverence and obey my authority, because God has given me power over you, to bring you up in his fear, and to do for you, as the holy fathers recorded in Scripture did for their children, who are now in rest and peace with God.

I shall in a short time die, and leave you to God, and yourself; and if God forgiveth my sins, I shall go to his Son Jesus Christ, and live amongst Patriarchs and Prophets, Saints and Martyrs, where I shall hope for your safe arrival at the same place.

Therefore, my child, meditate on these great things and your soul will soon grow great and noble by so meditating upon them.

Let your thoughts leave these *gardens*, these *fields* and *farms*, to contemplate upon God and Heaven, to consider upon Angels and the spirits of good men living in light and glory.

As you have been used to look to me in all your actions, and have been afraid to do any thing, unless you first knew my will; so let it now be a rule of your life, to look up to God in all your actions, to do every thing in his fear, and to abstain from every thing that is not according to his will.

Keep him always in your mind, teach your thoughts to reverence him in every place, for there is no place where he is not.

God keepeth a *book* of life, wherein all the actions of all men are written; your name is there, my child, and when you die, this book will be laid open before men and angels, and according as your actions are there found, you will either be received to the happiness of those holy men who have died before you, or be turned away amongst wicked spirits, that are never to see God any more.

Never

Never forget this book, my son, for it is written, it must be opened, you must see it, and you must be tried by it. Strive therefore to fill it with your good deeds, that the hand-writing of God may not appear against you.

God, my child, is all *love*, and *wisdom*, and *goodness*; and every thing that he has made, and every action that he does, is the effects of them all. Therefore you cannot please God, but so far as you strive to walk in love, wisdom and goodness. As all wisdom, love and goodness proceed from God, so nothing but love, wisdom and goodness can lead to God.

When you love that which God loves, you act with him, you join yourself to him; and when you love what he dislikes, then you oppose him, and separate yourself from him. This is the true and the right way; think what God loves, and do you love it with all your heart.

First of all, my child, worship and adore God, think of him magnificently, speak of him reverently, magnify his providence, adore his power, frequent his service, and pray unto him frequently and constantly.

Next to this, love your neighbour, which is all mankind, with such tenderness and affection, as you love yourself. Think how God loves all mankind, how merciful he is to them, how tender he is of them, how carefully he preserves them, and then strive to love the world as God loves it.

God would have all men to be happy, therefore do you *will*, and desire the same. All men are great instances of divine love, therefore let all men be instances of your love.

But above all, my son, mark this, never do any thing through strife, or envy, or emulation, or vain-glory. Never do any thing in order to excel other

B

people,

people, but in order to please God, and because it is his will, that you should do every thing in the best manner that you can.

For if it is once a pleasure to you to excel other people, it will by degrees be a pleasure to you, to see other people not so good as yourself.

Banish therefore every thought of *self-pride* and *self-distinction*, and accustom yourself to rejoice in all the excellencies and perfections of your fellow-creatures, and be as glad to see any of their good actions as your own.

For as God is as well pleased with their well-doings, as with yours; so you ought to desire, that every thing that is wise, and holy, and good, may be performed in as high a manner by other people, as by yourself.

Let this therefore, be your only motive and spur to all good actions, honest industry, and business, to do every thing in as perfect and excellent a manner as you can, for this only reason because it is pleasing to God, who desires your perfection, and writes all your actions in a book. When I am dead my son, you will be master of all my estate, which will be a great deal more than the necessities of one family require. Therefore, as you are to be charitable to the Souls of men, and wish them the same happiness with you in heaven, so be charitable to their bodies, and endeavour to make them as happy as you upon earth.

As God has created all things for the common good of all men, so let that part of them, which is fallen to your share, be employed, as God would have all employed, for the common good of all.

Do good, my son, first of all to those that most deserve it, but remember to do good to all. The greatest sinners receive daily instances of God's goodness towards them, he nourishes and preserves them

them, that they may repent, and return to him; do you therefore, imitate God, and think no one too bad to receive your relief and kindness, when you see that he wants it.

Let truth and plainness therefore, be the only ornament of your language, and study nothing but how to think of all things as they deserve, to chuse every thing that is best, to live according to reason and order, and to act in every part of your life in conformity to the will of God.

Study how to fill your heart full of the love of God, and the love of your neighbour, and then be content to be no deeper a scholar, no finer a gentleman, than these tempers will make you. As true Religion is nothing else but simple nature governed by right reason, so it loves and requires great plainness and simplicity of life. Therefore avoid all superfluous shews of finery and equipage, and let your house be plainly furnished with moderate conveniences. Don't consider what your estate can afford, but what right reason requires.

Let your *dress* be sober, clean and modest, not to set out the beauty of your person, but to declare the sobriety of your mind, that your outward garb may resemble the inward plainness and simplicity of your heart. For it is highly reasonable, that you should be *one man*, all of a piece, and appear outwardly such as you are inwardly.

As to your *meat* and *drink*, in them observe the *highest rules* of Christian temperance and sobriety: consider your body only as the servant of your soul; and only so nourish it, as it may best perform an humble and obedient service to it.

But, my son, observe this as a most principal thing, which I shall remember you of, as long as I live with you.

Hate and despise all *human glory*, for it is nothing else but human folly. It is the greatest *snare*, and the greatest *betrayal*, that you can possibly admit into your heart.

Love humility in all its instances, practise it in all its parts, for it is the noblest state of the soul of man ; it will set your heart and affections right towards God, and fill you with every temper that is tender and affectionate towards men.

Let every day therefore, be a day of humility, condescend to all the weakness, and infirmities of your fellow-creatures, cover their frailties, love their excellencies, encourage their virtues, relieve their wants, rejoice in their prosperities, compassionate their distress, receive their friendship, overlook their unkindness, forgive their malice, be a servant of servants, and condescend to the lowest offices to the lowest of mankind.

Aspire after nothing but your own purity and perfection, and have no ambition but to do every thing in so reasonable and religious a manner, that you may be glad that God is everywhere present, and sees and observes all your actions. The greatest trial of humility, is an humble behaviour towards your equals in *age, estate, and condition* of life. Therefore be careful of all the motions of your heart towards these people. Let all your behaviour towards them be governed by unfeigned love. Have no desire to put any of your equals below you, nor any anger at those that would put themselves above you. If they are proud, they are ill of a very bad distemper, let them therefore have your tender pity, and perhaps your meekness may prove an occasion of their cure. But if your humility should do them no good, it will however be the greatest good that you can do to yourself.

Remember

Remember that there is but one man in the world, with whom you are to have perpetual contention, and be always striving to exceed him, and that is yourself.

The time of practising these precepts, my child, will soon be over with you, the world will soon slip through your hands, or rather you will soon slip through it; it seems but the other day since I received these same instructions from my dear father, that I am now leaving with you. And the God that gave me ears to hear, and a heart to receive what my father said unto me, will, I hope, give you grace to love and follow the same instructions.

EUSEBIA

[illegible]

EUSEBIA is a pious widow, who has a good estate for five daughters, whom she brings up as one instructed by God, to fit five virgins for the kingdom of heaven. She brings them up to all kinds of labour that are proper for women, not for their amusement, but that they may be serviceable to themselves and others, and be saved from those temptations which attend an idle life. She tells them, she had rather see them reduced to the necessity of maintaining themselves by their own work, than to have riches to excuse themselves from labour.

If *Eusebia* has lived as free from sin as it is possible for human nature, it is because she is always watching against all instances of pride. And if her virtues are stronger and higher than other people's, 'tis because they are all founded in a deep humility. My children, says she, If a person in a dream is disturbed with strange appearances, his trouble is over as soon as he is awake, and sees that it was the folly of a dream. Now when a right knowledge of ourselves enters into our minds, it makes as great a change in all our thoughts and apprehensions, as when we awake from the wanderings of a dream.

We acknowledge a man to be mad or melancholy who fancies himself to be glass, and so is afraid of stirring ;

stirring; or taking himself to be wax, dare not let the sun shine upon him. But, my children, there are things in the world which pass for wisdom, politeness, grandeur, happiness, and fine-breeding, which shew as great ignorance of ourselves, and might as justly pass for thorough madness, as when a man fancies himself to be glass or ice. A woman that dares not appear in the world without fine cloaths, that thinks it a happiness to have a skin delicately fair, that had rather die than be reduced to poverty, and be forced to work for a poor maintenance, is as ignorant of herself to the full, as he that fancies himself to be glass. For this reason, all my discourse with you, has been to acquaint you with yourselves, and to accustom you to such books and devotion, as may best instruct you in this greatest of all knowledge.

You would think it hard, not to know the family in which you were born, what ancestors you were descended from, and what was to come to you. But my children, you may know all this with exactness, and yet be as ignorant of yourselves, as he that takes himself to be wax. For though you were all born of me, and bear your father's name, yet you are all of you pure spirits. I don't mean that you have not bodies that want meat and drink, and sleep, and cloathing, but that all that deserves to be called you, is nothing else but spirit. A Being spiritual and rational in its nature, that is as contrary to all fleshly or corporeal beings, as life is contrary to death; that is made in the image of God to live for ever, never to cease any more, but to enjoy life and reason, and knowledge and happiness in the presence of God, and the society of angels, and glorious spirits to all eternity. Every thing that you call yours, besides this spirit, is but like your cloathing; something that is only to be used

used for a while, and then to end, and die, and wear away, and to signify no more to you, than the cloathing and bodies of other people. But, my children, you are not only in this manner spirits, but you are fallen spirits, that began your life in a state of corruption and disorder, full of tempers and passions, that blind and darken the reason of your mind, and incline you to that which is hurtful. Your bodies are not only poor and perishing like your cloaths, but they are like infected cloaths, that fill you with ill diseases and distempers, which oppress the soul with sickly appetites, and vain cravings.

So that all of us are like two beings, that have, as it were, two hearts within us; with the one we see, and taste, and admire reason, purity and holiness; with the other we incline to pride and vanity, and sensual delights. This internal war we always feel within us more or less; and if you would know the one thing necessary to all the world, it is this, to preserve and perfect all that is rational, holy and divine in our nature, and to mortify, remove and destroy all that vanity, pride and sensuality, which springs from the corruption of our state.

Could you think, my children when you look at the world, and see what customs, and fashions, and pleasures, and troubles, and projects, and tempers, employ the hearts and time of mankind, that things were thus as I have told you? But don't you be affected at these things, the world is in a dream, and but few people are awake in it, we fancy that we fall into darkness, when we die; but alas, we are most of us in the dark till then; and the eyes of our souls only then begin to see, when our bodily eyes are closing; you see then your state my children; you are by the help of divine grace, to honour and improve and perfect

the spirit that is within you, you are by watching and prayer to prepare it for the kingdom of heaven, to nourish it with the love of God, and of virtue, to adorn it with good works, and to make it as holy and heavenly as you can. You are to preserve it from the errors and vanities of the world; to save it from the corruptions of the body, from those false delights, and sensual tempers, which the body tempts it with. That so you may taste, and relish, and desire that eternal state, which is to begin when this life ends.

As to your bodies, you are to consider them as poor perishing things, that are sickly and corrupt at present, and will soon drop into common dust. You are to watch over them as enemies, that are always trying to tempt and betray you, and so never follow their advice and counsel; you are to consider them as the place and habitation of your souls, and so keep them pure and clean, and decent; you are to consider them as the servants and instruments of action, and so give them food, and rest, and raiment, that they may be strong and healthful to do the duties of a charitable, useful and pious life.

Whilst you live thus, you live like yourselves; and whenever you have less regard to your souls, or more regard to your bodies, than this comes to; whenever you are more intent upon adorning your persons, than upon perfecting of your souls, you are much more beside yourselves, than he that had rather have a laced coat, than an healthful body.

For this reason, my children, I have taught you nothing that was dangerous for you to learn; I have kept you from every thing that might betray you into weakness and folly; or make you think any thing fine, but a fine mind; any thing happy but the favour of God; or any thing desirable, but to do all the good you possibly can.

Instead

Instead of the vain, immodest entertainment of plays and operas, I have taught you to delight in visiting the sick and poor. What musick, and dancing, and diversions are to many in the world, that prayer, reading and meditation are to you. Your hands have not been employed in plaiting the hair, and adorning your persons; but in making cloaths for the naked. You have not waited your fortunes upon yourselves, but have added your labour to them, to do more good to other people. Instead of forced shapes, patched faces, genteel airs and affected motions, I have taught you to conceal your bodies with modest garments, and let the world have nothing to view of you, but the plainness, sincerity and humility of all your behaviour.

Never consider yourselves as persons that are to be seen, admired and courted by men; but as poor sinners, that are to save yourselves from the vanities and follies of a miserable world, by watching and prayer, by humility, and self-denial. Learn to live for your own sakes, and the service of God; and let nothing in the world be of any value with you, but that which you can turn into a service to God, and a means of your future happiness.

Consider often how powerfully you are called to a virtuous life, and what great and glorious things God has done for you, to make you in love with every thing that can promote his glory.

Think upon the vanity and shortness of human life, and let death and eternity be often in your minds, for these thoughts will strengthen and exalt your minds, make you wise and judicious, and truly sensible of the littleness of all human things.

Think of the happiness of Prophets, and Apostles, Saints and Martyrs, who are now rejoicing in the presence of God, and see themselves possessors of eternal Glory. And then think how desirable

a thing it is, to watch and pray, and do good as they did, that when you die you may have your lot amongst them.

Whether married therefore, or unmarried, consider yourselves as mothers and sisters, as friends and relations to all that want your assistance; and never allow yourselves to be idle, whilst others are in want of any thing that your hands can make for them.

This useful, charitable, humble employment of yourselves, is what I recommend to you with great earnestness, as being a substantial part of a wise and pious life. And besides the good you will thereby do to other people, every virtue of your own hearts will be very much improved by it: For next to prayer, meditation and reading, there is nothing that so secures our hearts from foolish passions, nothing that preserves so holy and wise a frame of mind, as some useful, humble employment of ourselves.

Never therefore consider your labour as an amusement, that is to get rid of time, and so may be as trifling as you please; but consider it as something that is to be serviceable to yourselves and others, that is to serve some sober ends of life, to save and redeem your time, and make it turn to your account, when the works of all people shall be tried by fire.

When you were little, I left you to little amusements, to please yourselves in any things that were free from harm; but as you are now grown up to a knowledge of God, and yourselves; as your minds are now acquainted with the worth and value of virtue, and exalted with the great doctrines of religion, you are now to do nothing as children, but despise every thing that is poor, or vain, and impertinent; you are now to make the labours of your hands suitable to the piety of your hearts, and employ

ploy yourselves for the same ends, and with the same spirit as you watch and pray.

For if there is any good to be done by your labour, if you can possibly employ yourselves usefully to other people, how silly is it, how contrary to the wisdom of religion, to make that a mere amusement, which might as easily be made an exercise of the greatest charity?

Be glad therefore to know the wants of the poorest people, and let your hands be employed in making such mean and ordinary things for them, as their necessities require; by thus making your labour a gift and service to the poor, your common work will be changed into a holy service, and made as acceptable to God as your devotions.

The humility of this employment, will keep you from all vain and proud thoughts of your own state, and distinction in life, and treating the poor as creatures of a different species. This will make you true disciples of your meek Lord and master, who came into the world not to be ministered unto, but to minister; and tho' he was Lord of all, and amongst the creatures of his own making, yet was amongst them, as one that serveth. Live therefore, my children, as you have begun your lives, in humble labour for the good of others; and let ceremonious visits, and vain acquaintances, have as little of your time as you possibly can.

Contract no foolish friendships or vain fondness for particular persons; but love them most, that most turn your love towards God, and your compassion towards all the world. But above all, avoid the conversation of fine-bred fops and beaux, and hate nothing more than the idle discourse, the flattery and compliments of that sort of men; for they are the shame of their own sex, and ought to be the abhorrence of yours.

When

When you go abroad, let humility, modesty, and a decent carriage, be all the state that you take upon you; and let tenderness and compassion, and good nature, be all the fine-breeding that you shew in any place.

If evil speaking, scandal, or backbiting, be the conversation where you happen to be, keep your hearts and tongues to yourselves; be as much grieved, as if you were amongst cursing and swearing, and retire as soon as you can.

Though you intend to marry, yet let the time never come till you find a man that has those perfections, which you have been labouring after yourselves; who is likely to be a friend to all your virtues, and with whom it is better to live, than to want the benefit of his example.

Despise not poverty, and reverence poor people; for many reasons, and particularly for this, because our blessed Saviour was one of the number, and because you may make them all so many friends and advocates with God for you. Visit and converse with them frequently; you will often find simplicity, innocence, patience, fortitude and great piety amongst them, and where they are not so, your good example may amend them.

Rejoice at every opportunity of doing an humble action, and exercising the meekness of your minds, whether it be, as the scripture expresses it, in washing the saints feet, that is, in waiting upon, and serving those that are below you; or in bearing with the haughtiness and ill-manners of those that are your equals, or above you. For there is nothing better than humility; it is the fruitful soil of all virtues; and every thing that is kind and good, naturally grows from it.

Therefore, my children, pray for, and practise humility, and reject every thing in dress, or carriage

riage, or conversation, that has any appearance of pride.

Strive to do every thing that is praise-worthy, but do nothing in order to be praised; nor think of any reward for all your labour of love and virtue, till Christ cometh with all his holy angels.

And above all, my children, have a care of vain and proud thoughts of your own virtues: For as soon as ever people live different from the common way of the world, and despise its vanities, the Devil represents to their minds the height of their own perfections, and is content they should excel in good works, provided that he can but make them proud of them.

Therefore watch over your virtues with a jealous eye, and reject every vain thought, as you would reject the most wicked imaginations; and think what a loss it would be to you, to have the fruit of all your good works, devoured by the vanity of your own minds.

Never therefore allow yourselves to despise those, who do not follow your rules of life; but force your hearts to love them, and pray to God for them; and let humility be always whispering in your ears, that you yourselves will fall from those rules to-morrow, if God should leave you to your own strength and wisdom.

When therefore you have spent days and weeks well, don't suffer your hearts to contemplate any thing as your own, but give all the glory to the goodness of God, who has carried you through such rules of holy living, as you were not able to observe by your own strength; and take care to begin the next day, not as proficients in virtue, that can do great matters, but as poor beginners, that want the daily assistance of God to save you from the grossest sins.

Your

Your dear father was an humble, watchful, pious, wise man, whilst his sickness would suffer him to talk with me, his discourse was chiefly about your education. He knew the benefits of humility, he saw the ruins which pride made in our sex; and therefore he conjured me, with the tenderest expressions, to renounce the fashionable ways of educating daughters in pride and softness, in the care of their beauty and dress; and to bring you all up in the plainest, simplest instances, of an humble, holy, and industrious life.

Think therefore, my children, that the soul of your good father, who is now with God, speaks to you through my mouth; and let the double desire of your father, who is gone, and me who am with you, prevail upon you to love God, to study your own perfection, to practise humility, and with innocent labour and charity, to do all the good that you can, to all your fellow-creatures, till God calls you to another life.

F I N I S.

15 JY 64